

# NEW-YORK CHRISTIAN MESSENGER, AND PHILADELPHIA UNIVERSALIST.

"HOW BEAUTIFUL UPON THE MOUNTAINS, ARE THE FEET OF HIM THAT BRINGETH GOOD TIDINGS, THAT PUBLISHETH PEACE."—Isa. lii, 7.

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## PARABLE OF THE SHEEP AND GOATS.

[The following is from "Paige's Selections," a work which has now been before the public some time. The remarks are founded on the 25th chapter of Matthew, 31st to 46th verses, inclusive. We copied the section on the Rich Man and Lazarus in No. 14 of the present volume of the Messenger.]

This passage is quoted, perhaps, as frequently as any other, and with as much confidence, in proof of the doctrine of endless misery. I need not state the views of Universalists in relation to it, as they are doubtless familiar to all my readers. This ground has been gone over so frequently, and so thoroughly, that the way is perfectly plain. But although a vast majority of orthodox commentators apply this passage to the general judgment, yet there are a 'few names,' who seem to have had a right view of it. The first I shall quote is not so directly in point as the other two; yet, as he appears to have had a glimmering of light, I insert his remarks.

1. HAMMOND. On this passage, Dr. Hammond manifests some confusion of mind. It would seem that, like most commentators of his creed, he felt perfectly confident that the doctrine of a future judgement and endless misery is taught in the closing part of this chapter, and was at the same time constrained to admit that the xxiv chapter, and a large portion of this xxv, related to the calamities about to come on the Jewish nation. But where the one subject ends, and the other commences, he seems to have been wholly at a loss to decide. It will be recollected, that he applies ver. 1—13, of this chapter, to the approaching destruction of Jerusalem. When he comes to ver. 31, (the beginning of the parable of the sheep and goats,) he writes thus, in his paraphrase:—

"All this parable (i. e. of the talents,) from ver. 13, to this place being put as in a parenthesis, Christ here proceeds. But when Christ comes to judgment, whether to execute vengeance on this people, or (of which that is an emblem,) to doom every man for his future eternal being, then shall his appearance be glorious and full of majesty." *Par. in loc.*

Having thus used this verse as a kind of connecting link, or rather a stepping-stone, having relation both to the destruction of Jerusalem and the general judgment, and by which he might comfortably pass from one to the other, he applies the remainder of the parable, without hesitation, to the general judgment.

2. PEARCE. Ver. 31, 'Shall come in his glory; i. e. to destroy the Jewish state. See chap. xvi, 27, 28, and xxiv, 30, and xxvi, 64. Jesus is still giving an account of what distinction will then be made between good and bad christians.'

Ver. 34, 'Then shall the King; the Son of man, then in his kingdom, chap. xvi, 28. 'Come

ye blessed of my Father, inherit the kingdom; i. e. enjoy all the privileges and benefits of the gospel, which God ordained from the beginning of the world, that it should take place in the proper season, See 1 Pet. i, 20, and Rev. xiii, 8.' *Com. in loc.*

Thus Bishop Pearce applies this parable, giving no intimation that it has any other allusion, until he comes to ver. 41, on which he has simply this remark:—'Here, and in ver. 46, Jesus seems at length to have had the day of general judgment in his thoughts.' What induced him to suppose this to be the fact, he has not informed us. Let it be recollected, that he declares the time mentioned in the parable to be when Jesus came to destroy the Jewish state, and the reward then rendered to the righteous, he explains to be the temporal *privileges and benefits of the gospel*. (See his remarks on ver. 34.) Under these circumstances, to preserve consistency, he must have supposed the punishment of the wicked (rendered at the same time,) to indicate the misery and destruction which fell on the unbelieving Jews, and wicked or apostate christians, when the Jewish state was destroyed by the Romans. And in fact this he tacitly admits to be the primary meaning of the parable. He does not say that Jesus intended to describe the misery of men in a future life, but merely that he 'seems to have had the day of general judgment in his thoughts.'

3. CAPPE. Rev. Newcome Cappe appears from his writings to have been a firm believer in a state of retribution after death; of course, he was so far orthodox, as to be entitled to be heard on this question. Yet, confidently as he believed in a state of misery after death for the wicked, he found no proof of such a state in this parable. On the contrary, he interprets this, as he does the former part of the chapter, to relate to the desolation of Judea, and the circumstances attending that desolation. See his *Critical Remarks*, vol. i, p. 149. His comment on ver. 34 is almost precisely similar to that of Bishop Pearce, before quoted:—

'Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Being now delivered from your persecutors, ye shall receive the recompense of the kind reception you have given to the propagators of my doctrine, and shall enjoy, without disturbance, in security and comfort, all the blessings of the gospel kingdom, which, as it appears from the prophecies of the ancient dispensation, were from the foundation of the world, destined for such characters as yours.' *Crit. Rem. i, 177.*

Before dismissing this portion of scripture, it seems proper to state a few circumstances in relation to it, which are perhaps not perfectly well known to the majority of my readers. Most of the commentators, as I have already said, are confident that the latter part of chap. xxv, relates to the general judgment. They all allow that the former part of chap. xxiv, relates to the destruction of Jerusalem and the circumstances attending it. They also allow that the two chapters embrace a single connected discourse; that this discourse was delivered at one time and without interruption. Entertaining these views, it was necessary for them to fix on the place where Jesus changed the subject of discourse—where he ceased to speak of the destruction of Jerusalem, and commenced speaking of the day of judgment. That there is such a place, they are very confi-

dent; but where it is, they are by no means agreed. While examining a variety of authors, in the preparation of this work, I noted down, as a matter of curiosity, several of the places which different writers have assigned as the precise point where Jesus changed his subject, and commenced describing an event which should not occur for two thousand, and I know not how many more, years after the events, concerning which he was before speaking. I am by no means certain that I have noticed all the places; but such as I have, are submitted to the reader. Where two or more writers have fixed on the same point of division, one only is named.

Guyse, Poole's Continuator, Wynne, & others, apply the whole of chap. xxiv and xxv, both to the destruction of Jerusalem, and the day of general judgment, saying it is difficult to separate what is said in relation to the one subject from what is said in relation to the other: Dr. S. Clarke gives this double application as far as chap. xxv, 13, and applies the remainder of chap. xxv, exclusively to the day of judgment: Trapp fixes on chap. xxiv, 23, as the point where Jesus commenced speaking of the general judgment: the authors of the Dutch Annotations, on xxiv, 29: Heylin, on xxiv, 36: Macknight, on xxiv, 44: Dr. A. Clarke, on xxv, 1; though, when he comes to verse 31, he admits that the preceding part may refer to the destruction of Jerusalem; the remainder he imagines must apply to the general judgment: Bishop Porteus fixes on xxv, 31: Dr. Hammond gives a double application to this verse, and applies all which follows to the general judgment: while Bishop Pearce admits that Jesus continued to speak of the destruction of Jerusalem as far as verse 41: but there he imagines he 'he had the day of general judgment in his thoughts.'

One would suppose, that if this discourse of Jesus embraced two periods, between which was an interval of two thousand years or more, there would be something in his language, by which it might easily be determined where he passed from one period to the other. But orthodox critics seem to be in utter confusion on this point.—If they cannot agree where this transition is, are we not justified in the belief that no transition is made, but that the whole is to be interpreted in reference to the same period?

I cannot better close my remarks on this subject, than by introducing the following extract from a work entitled 'The Plenary Inspiration of the Scriptures asserted,' &c. by Rev. S. Noble.

"It is related, in the first verse, that 'Jesus went out, and departed from the temple: and his disciples came to him to show him the buildings of the temple;' and it is added, in the second verse, that 'Jesus said unto them, See ye not all these things? verily I say unto you, There shall not be left here one stone upon another which shall not be thrown down.' First, then, let it be admitted, that these words apply, in their immediate reference, to the temple at Jerusalem and its destruction, which, as is known from the history of Josephus, was as total as is here implied. Let also the detailed prediction that follows, thro' the whole of this and the next chapters, be understood of the events connected with the destruction of Jerusalem and its temple, as far as they can possibly be adapted to those occurrences. It is allowed, however, on all hands,\* that the whole

\* i. e. by orthodox commentators.—P.



cannot be so adapted: let then the place be pointed out where the new subject commences. But let this be done in such a manner as to be consistent with the fact, that a space of not much less than two thousand years, at least, was to intervene, between the accomplishment of the latter part of the prophecy and that of the former: for the first part of it is considered to have been fully accomplished about A. D. 70, and the remainder not to be accomplished yet: it is also to be recollected, that no events belonging to this intervening period are supposed to be treated of in the prophecy, but that, in whatever place the transition is made, it skips at once from the destruction of Jerusalem to the end of the world. Of course, with these premises assumed, every reader will expect to perceive some well-defined mark of so great an *hiatus*. How will this expectation be answered? So far from discovering any thing like it, no person can read the two chapters, and draw his inference from their contents alone, without concluding, that the events announced are to follow each other in succession, unbroken by any wide interruption whatever. Accordingly, though commentators are now generally agreed that the *hiatus* must exist, they are by no means unanimous in fixing its situation.

As before observed, the circumstances foretold, as far as the twenty-eighth verse of the twenty-fourth chapter, may, by having recourse, here and there, to *figure*, be applied to the calamities which befel the Jewish nation: what follows, respecting the coming of the Son of man in the clouds of heaven, and his sending his angels with a great sound of a trumpet to gather together his elect from the four winds, from one end of heaven to the other, does not, with equal convenience, admit this application: wherefore many eminent writers consider the prophecies relating to the Jews to terminate with the twenty-eighth verse, and all that follows to belong to the greater events commonly designated as the second coming of the Lord, and the general judgment on the world. Unfortunately, however, let both parts of the chapter denote what they may, they are connected together by the binding word 'immediately';—"Immediately after the tribulation of those days, shall the sun be darkened," &c., "and then shall appear the sign of the Son of man in heaven." Extreme violence, therefore, is done to the words, by those who thrust in, between the tribulation previously described, and this *immediate* appearing of the Son of man, an interval of two thousand years! On this account, other eminent writers understand the appearing of the Son of man, and all the rest of the chapter, to be merely added in amplification of the previous subject; affirming however, that "Jesus Christ intended that his disciples should consider the judgment he was going to inflict on the Jewish nation, as a *forerunner and emblem* of that universal judgment he is to exercise at the last day; wherefore, they add, "he gives in the twenty-fifth chapter a description of the last judgment:"\* for which reasons, they place the grand *hiatus* between the two chapters. But, unhappily, a particle, the nature of which is to draw things into such close connexion as admits of nothing being interposed between them, here also occurs. The divine prophet concludes the twenty-fourth chapter with describing the reward which the faithful servant, and the punishment which the unfaithful shall receive at his coming: and he commences the twenty-fifth chapter thus: "Then shall the kingdom of heaven be likened unto ten virgins." Who cannot see that the parable of the ten virgins, "five of whom were wise, and five were foolish," is a continuation and further illustration of the subject introduced by the parable of the faithful and wicked servant—that both

relate to the same series of events, and leave no room for supposing an interval of two thousand years between the one and the other? And even if the subjects were not so obviously connected, what propriety would there be in passing from one event to another so distant, by such a copulative as *then*—a word that always denotes either identity of time, or immediate succession?

A third modification of the same general plan of interpretation has therefore been proposed by Dr. Doddridge. He adheres to the system of the *hiatus*, but he seems to have felt more strongly than some, the difficulties with which it is attended: wherefore, in hopes to avoid them, he steers a middle course between the two theories already noticed. Let us see, then, what degree of probability he has been able to give to the scheme.

He paraphrases the twenty-ninth and thirtieth verses thus: "Immediately after the affliction of those days which I have been describing, the sun shall, as it were, be darkened, and the moon shall not seem to give her usual light; and the stars shall fall from heaven, and the powers of the heavens, all the mighty machines and strong movements above, shall be shaken and broken to pieces; that is, according to the sublimity of that prophetic language to which you have been accustomed, the whole civil and ecclesiastical constitution of the nation shall not only be shocked, but totally dissolved. And then shall there evidently appear such a remarkable hand of providence in avenging my quarrel upon this sinful people, that it shall be like the sign of the Son of man in heaven at the last day; and all the tribes of the land shall then mourn, and they shall see the Son of man coming, as it were, in the clouds of heaven, with power and great glory; for that celestial army which shall appear in the air, marshalled round the city, shall be a sure token to them that the angels of God, and the great Lord of those heavenly hosts, are set as it were in array against them." Upon this paraphrase I shall only observe, that if the fiery appearances in the sky mentioned by Josephus, and which seem to have been similar to those observed during the civil wars in England, and at various other places and times, are really alluded to in the prophecy, it must be in the former part of it. Where Matthew merely says, that there should be "famines, and pestilences, and earthquakes, in divers places,"\* Luke amplifies thus: "And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great wonders shall there be from heaven."† This will agree with Josephus; for that historian describes the celestial phenomena as having been seen *before* the siege and capture of Jerusalem, and as *portending* those events;‡ wherefore it is violating the facts, to represent these as being what are foretold as the appearing of the Son of man, and his coming in the clouds of heaven, "after the tribulation of those days," beside being a mean application of a most majestic prediction. However, we have only introduced this popular writer's paraphrase, for the sake of his note upon it. On the words, *Immediately after the tribulation of those days*, he remarks thus: Archbishop Tillotson, and Brennius, with many other learned interpreters, imagine, that our Lord here makes the *transition* from the *destruction of Jerusalem*, which had been the subject of his discourse thus far, to the *general judgment*; but I think, as it would be very harsh to suppose all the sufferings of the Jewish nation, in all ages, to be called the *tribulation of those days*—[what occasion, by the by, for supposing the sufferings of the Jewish nation in all ages to be treated of at all?—"so it would, on the other hand, be equally so

to say, that the *general judgment*, which probably will not commence till at least a *thousand years* after their restoration, will happen *immediately* after their sufferings; nor can I find any one instance in which *euthus* (*immediately*) is used in such a strange latitude. What is said below (in Matt. xxiv, 34, Mark xii, 30, and Luke xxi, 32) seems also an insuperable objection against such an interpretation. I am obliged, therefore, to explain this section as in the paraphrase: though I acknowledge many of the *figures* used may with more literal propriety be applied to the *last day*, to which there may be a remote, though not an immediate, reference." Moved by these considerations, this worthy divine, though he sees some difficulties in the way, determines to apply the prophecy, thus far, to the destruction of Jerusalem. But when he comes to the thirty-sixth verse, though the series continues to flow without the least sign of interruption, he paraphrases the words—"But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only," in reference to the "final sentence" of all mankind; and adds this note:—"I cannot agree with Dr. Clarke in referring this verse to the *destruction of Jerusalem*, the particular day of which was not a matter of great importance; and as for the *season* of it, I see not how it could properly be said to be entirely unknown, after such an express declaration that it should be in *that generation*. It seems, therefore, much fitter, with Dr. Whitby, (after Grotius,) to explain it of the *last day*, when *heaven and earth shall pass away*." Well, then, the Doctor has now taken the leap. The simple connective "but" has carried him over an interval of not less, according to his computation, than three thousand years. No sooner, however, has he taken this leap, than he deems it necessary to jump back again. He seems to apply the very next verses to the subject just dismissed: but in a note on the fortieth and forty-first verses, "Then shall two be in the field," &c., he explicitly says, that though these words "may *allusively* be accommodated to the *day of judgment*, yet he doubts not they originally refer to the *destruction of Jerusalem*, to which alone they are properly applicable." He now, however, determines to fly for the last time across the gulf; so he adds, "I humbly conceive, that the grand *transition*, about which commentators are so much divided, and so generally mistaken, is made precisely after these *two verses*." Let the reader then examine whether he can here find the marks of "the grand transition," so conspicuous to Dr. Doddridge; or whether he will not rather find that the discourse proceeds in the same unbroken series, making no transition but from the announcement of awful facts, to the deducing from them of weighty admonitions. Thus Dr. Doddridge's well-meant attempt to relieve the *hiatus* scheme of its difficulties, only issues in a demonstration, that the difficulties are insuperable. pp. 217—223.

#### A DREAM.

It may be necessary, to a proper understanding of the following articles with our readers, to say, that there is an orthodox paper published in Portland, Me. entitled the "Christian Mirror." The "Mirror" is generally quite bitter against Universalism, repeatedly misrepresenting it in the grossest manner, and of consequence extolling its opposite; (orthodoxy.) With these circumstances the reader will readily see the application of the "Dream." It was addressed Br. Rayner of the Christian Pilot, from which we copy it, together with his Interpretation. P.

#### THE FALSE MIRROR--A Dream.

I have long been satisfied, that, if every doctrine in Christendom was fairly presented to public scrutiny, few, very few, would see aught but revolting features in every modification of Partialism—while a large majority of the sensible and reasoning portion of community,

\* Beausobre and L'Eufan's Note on Matt. xxv, 1.

\* Ch. xxiv, 7.

† Ch. xxi, 11.

‡ Jewish War, B. vi, Ch. 5, §3.



would irresistably admire and love the heavenly and benign system of Universalism. I am fully persuaded, that no man can fully understand the former system without abhorring it, nor the latter without becoming at heart a Universalist.

Of these facts it appears to me, our opponent brethren cannot be otherwise than sensible.—They never fairly represent our views—they never present their hearers or readers, as the case may be, with such a statement of our faith and arguments as we can consistently countenance. They, indeed, frequently profess to paint our system of doctrine and practice—but the drawing is a caricature, and every thing connected with the picture is a gross libel on “the glorious gospel of the blessed God.” All our remonstrances are unheeded—our protests disregarded—our petitions unnoticed, and our reiterated calls for justice contemned.

A few evenings since, reflections on the topic adverted to occupied my attention until a late hour. I pondered somewhat on the measures which must eventually effect a correction in the public mind, of the abuses of which we complain. The frequent meetings and rapid increase in our Associations and Conventions presented themselves to my mind, as among the measures best calculated to enlighten the world in relation to our real sentiments. The ensuing session of the Maine Convention came vividly into remembrance, and I exclaimed, “O that I could be present. There I should shake hands again with Br. Rayner; and there I should meet Br. Drew, whom not having seen I love; and there I should hold sweet communion with many brethren in the faith.”

I retired to rest; weariness soon induced repose; and I dreamed a dream. I thought I was on my way to the Maine Convention. New-York, Providence and Boston were speedily passed, and I soon stepped from the steamboat to a wharf in Portland. I proposed seeking the residence of Br. Rayner. As I passed along a certain street, which seemed to be in a measure deserted, I beheld a large MIRROR, suspended in front of a building which had somewhat the appearance of a printing office. As I saw no one in the immediate neighbourhood, I concluded to examine myself in the Mirror, to the end that I might be comely in my appearance among the brethren. I stood before the glass. Judge of my surprise, when I discovered my usually pale visage bloated and covered with the leprosy; my eyes were swollen and red; and my whole countenance indicated a confirmed and diseased drunkard! Can this be so? thought I. I looked again. It was even so. I examined my cravat—it was bloody—and there was a gash in my throat, as though I had attempted to commit suicide! I took off my drab hat to obtain some fur to staunch the wound; when, shocking to relate! I found I had a tremendous pair of horns! My knees smote each other—I looked down, and discovered that I had a cloven hoof! My valise dropped from my hand—it was filled with plunder! I had well nigh fainted with affright. How is this? thought I. I looked into the Mirror again—I was a model of deformity—a devil!

Again I looked into the Mirror. I beheld the image of a female of enchanting beauty, which strangely contrasted with my hideous appearance. I was a demon of darkness—she was an angel of light. Her stature was tall and commanding—her form the model of symmetry and elegance. Her head was crowned with amaranthine flowers. Her auburn hair flowed down her spotless neck in sunny ringlets. Her cheeks bloomed with the roses of health. Her eye was moistened with the tear of sympathetic feeling. Her snowy bosom seemed to denote purity and innocence within. In one hand she held a cross, and in the other a Bible: indeed,

the entire appearance of the image inspired me with emotions of love, and I thought to myself, “he who could not be happy with such a fair damsel for his spouse, should be doomed to perpetual celibacy.” I even felt disposed to make some advances in the matter; but when I plainly saw in the Mirror that she was an angel and I a devil, my heart sunk within me—and, in view of the contrast, “hope withering fled.”

I turned from the Mirror to look upon the original of an image of so much beauty and loveliness. Amazement and horror! she was a demon of darkness, tenfold more hideous in reality, than I appeared to be when beholding myself in the Mirror! I shuddered when I saw that her hair was composed of hissing serpents: her tears were molten lead—from her lips proceeded cursing and bitterness—her breath was poisonous as the dreadful sirocco—her hands were reeking with blood—in one of them she held a sealed book, called a CREED: in the other a rod of iron—continually she cried, “Believe, or be damned,”—her garments were composed of tracts—and on her forehead was written, “Mystery Babylon!” Her whole appearance was as awfully hateful, as her image in the Mirror was enchantingly lovely. \* \* \*

When I turned to look again into the Mirror, I beheld an aged man approaching, whose general appearance corresponded with my own. His horns, however, were considerably longer than mine—which I accounted for by supposing that he was an elder brother of the family. I congratulated myself on the fact that I was not alone. And I thought that here was a brother who would relieve and entertain me, even if Br. Rayner should refuse to acknowledge affinity with such a deformed object as I appeared to be in the Mirror. I turned about to greet the aged man who was approaching, and, behold, it was Br. Rayner himself! He was not deformed in a single limb—but appeared just as he did when I visited him in Hartford two and a half years ago. I put my hand to my head—I had no horns; to my face—it felt as usual—to my neck—it was perfectly sound. I looked at my feet—they were not deformed. As I was putting on my hat and picking up my valise, Br. Rayner drew nigh, and exclaimed, “Do not believe that MIRROR—it is a false one.—Whenever a Universalist looks into it, his image is as awfully deformed as thine has been, Br. Thomas.” I reached forth my hand to receive the fraternal grasp of Br. Rayner: at this instant an invisible power dashed the MIRROR into ten thousand pieces. I started, and awoke.

I have thus recorded my dream, depending on thee for the interpretation thereof. A. C. T.  
Philadelphia, May 29, 1834.

#### Interpretation.

Br. Thomas: Lo, thou hast dreamed a dream behold, is it not on the foremost page—and thou hast sent it to me for the interpretation; because thou hast heard that to me it is given to understand dreams and dark sayings, and to tell the meaning thereof. This therefore is the dream and the interpretation.

Thou dreamedst, and behold there appeared unto thee a Mirror, into which thou wast fain to look. The same is the similitude of a book, written within and without, and which receiveth weekly impression of divers matters and things. Thou lookedst into the Mirror, surnamed ‘Christian,’ to see if thine appearance was comely. And lo, thy visage was marred, and thy whole person deformed and monstrous, from the crown even unto the feet. This representeth the view which that Mirror, or similitude of a book, always giveth of the doctrine of the gospel, called *universalism*, and of those who embrace it.

The damsel thou sawest—whose appearance, when beheld in the Mirror was so beautiful and lovely, but whose real character is revenge and

cruelty, and whose breath is poisonous and deadly as the “dreadful sirocco,” is the goddess or Genius of the doctrine of eternal wrath and torture, by moderns named “*Orthodoxy*.” The title written on the forehead of this goddess which is, ‘MYSTERY BABYLON,’ meaneth ‘*mother of abominations*.’ The man of many years whom thou sawest coming toward thee, is indeed, as thou thoughtest, ‘an elder brother of thy Father’s family’ ‘have we not one Father’—He dwelleth hard by the Mirror, or similitude of a book, which thou sawest, and he hath frequent opportunity to look therein, and behold he knoweth that it is a ‘false one’—whose representations are deceitful, ‘after the working of satan, with all power, and signs and lying wonders.’ And whereas thou beholdest and lo, ‘an invisible power dashed the Mirror in ten thousand pieces.’ Doth it not betoken the utter destruction of all false signs and lying wonders, and, ‘the mystery of iniquity,’ which in due time shall be revealed and made manifest, and, which ‘the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.’—This is the dream and the interpretation thereof. But especially I charge thee, my young brother, that thou suffer not thine heart to be taken by the wiles of the damsel, whose appearance in the Mirror was so enchantingly beautiful—she will bring trouble upon thy loins, and fill thee with vexation and sorrow; for “her feet go down to death; her steps take hold on hell.”

And now Brother Thomas, if thou dreamest another dream, and it troubleth thee to find the meaning, send again to thy elder brother, and he will shew thee the interpretation thereof.

#### LIFE OF THE GOSPEL.

“The words that I speak unto you, they are spirit and they are life.”

There is nothing, there can be nothing, so soothing, so inspiring, and so full of deep and lasting consolation to the human heart, as the gospel of Jesus. Tell of doubts, and fears, and darkness, and evil forebodings—of sin, misery, imperfection, disease and death? They all vanish in an instant, when touched by the power of him who is the “resurrection and the life.”—The name of Jesus is but another expression of assurance that all these shall be destroyed, yea, even death itself, “and him that hath the power of death, that is the devil;” and those “who through fear of death were all their life-time subject to bondage,” eternally delivered! Well may we exclaim with the poet;

“Jesus I love thy charming name,  
’Tis music to my ear—

Fain would I sound thy praise so loud,  
That heaven and earth might hear!”

Who then, we ask, can be indifferent on the subject of the gospel? What heart is so cold that it cannot be moved by that love which “many waters cannot quench, neither can the floods drown? O, it is lamentable to behold men, created in the moral image of their maker, turning a deaf ear to the invitation of the gospel of peace, only to revel in the short lived gratifications of iniquity, or else enclosing themselves around with the contracted systems of the wisdom of this world! Reader, may you not be found of this number. Heed thou the gospel of the Son of God; drink of those waters which shall be within you a continual fountain, “springing up into everlasting life.” You will then be happy; you will live anew in Christ Jesus; your peace will “be as a river, and righteousness as the waves of the sea.”—*Star and Universalist*.

#### Died,

In New-York, July 9th, of Dysentery, ANGELIA BYRON, only child of Ira C. and Delia C. Goodell, of Belchertown, Mass. aged 13 months.



## PEACE AND FORGIVENESS.

I have often tried to reckon in how many ways a good man may be a blessing to the neighborhood in which he dwells; and I am continually adding to the list. My mind at such times is sure to revert to my early and venerated friends, whose whole character exemplified that saying of the wise man. "The fruit of the righteous is a tree of life." One particular in which they were very useful, was in promoting a spirit of peace and forgiveness among the neighbors, who were too apt to indulge a litigious or a malicious spirit. It often happened that when a quarrel began, both parties feeling sure that *their* part was the right, proposed appealing to Mr. or Mrs. Sutton, and both were generally sent away more out of conceit with themselves, and more disposed to make peace with each other. "Blessed are the peace-makers: for they shall be called the children of God;" and truly enviable is that person, whose endeavors under the Divine blessing prove the means of banishing a spirit of contention and discord, and promoting that harmony and peace by which earth may be made in some degree to resemble heaven.

Let me set down a few of their excellent rules for living in peace.

"Mind your own business." Half the quarrels among neighbors arise from idle curiosity, impertinent meddling, and foolish talking about the affairs of others.

"Keep your tongue from evil." If you cannot speak well of a neighbor, speak no evil. Never be afraid of the tongue growing rusty for want of use; give it no work but what is really profitable: keep it constantly under the direction of the law of wisdom and the law of kindness, and *they* must be quarrelsome people indeed that will quarrel with you. If a spark from their ill-temper should fall it will soon go out for want of fuel. It is the second blow makes the fray. A peaceful man is not likely to strike the first blow; let him resolve not to strike the second, and the matter will soon end.

"Do not contend for every trifle, whether it be a matter of right or opinion." There is great dignity and magnanimity in yielding a just right, rather than indulging contention; and as to matters of opinion, nothing can be more foolish than to wish other people to see with our eyes, or to desire a law that all the clocks in the parish should strike at the same moment with ours. If we think that others are wrong, we may with meekness instruct those that oppose themselves. If called upon to defend our principles or our practice our contest should be for truth, not victory; and truth is best sought in the spirit of peace.

"If others neglect their duty to you, be sure that you perform yours to them." The rule is, "Do to them (not they *do* to you) as *you would desire them to do* to you." To return railing for railing is to return sin for sin.

"If you have an enemy, make him see and feel that you love him." Love in return for hatred, and good for evil, penetrates like oil in the bones; it subdues without striking a blow.

"Beg of God for universal charity." Whenever you pray for yourself, pray for all mankind; especially remembering those who have done you evil, or attempted to do it. Pray for grace to forgive them from your heart, and beg of God for Christ's sake to forgive them too. Remember Him who prayed for his cruel murderers, "Father, forgive them, for they know not what they do."

"Be humble." Have no lofty claims, no high conceits. Think how insignificant, undeserving, and guilty you are; then you will be slow to perceive or take offence, prompt in forgiving and forgetting, and incapable of revenge. When any injure you, think, "If I did not deserve this particular injury at the hand of my neighbor, I deserve far worse at the hand of God."—Forget the faults of others, and remember

your own. Forgive any body rather than yourself.

"By faith wait for the providence of God." Be not hasty in vindicating yourself, but commit your cause to Him that judgeth righteously, and in due time he will bring forth your righteousness as the light, and your judgment as the noon day. "Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee." Our remembering an injury often does us more harm than our receiving it.

"God permits a Christian to be wronged that he may exercise his patience. He commands him to forgive the wrong that he may exercise his charity."

He that overcomes evil with good, overcomes three at once, namely, the devil, his adversary, and himself; and the self-conquerer is the greatest of all conquerors.

By taking revenge a man may be even with his enemy; but by rendering good for evil he is superior.

"I will be even with my bitterest foe,"  
Revenge exclaims, and then returns the blow,  
"I'll be superior," should the Christian say,  
"And kind forgiveness readily display."

## THE GUINEA AND THE APPLE BLOSSOM.

By some strange chance a guinea and a piece of apple blossom found themselves lying side by side on a marble slab. The guinea was fresh from the mint, whilst the blossom just gathered, was still spangled with globules of morning dew. Her companion, perceiving her superior beauty, silently acknowledged it—until the bright noon-day sun fading the freshness of her rosy petals, the purse-proud and conceited coin vented his disdain in these insulting words: "Poor frail and short lived creature! See how thy beauty fades, thy brightness vanishes: thou who so lately rearedst thy head in all the pride of youth and beauty. What is thy value now? Who cares for thee? Where is the hand that plucked thee? Where is the perfume that thou, in thy vanity, shed on every passing gale? Useless fragment! Cast on me thy dying looks, and there behold true worth and strength. Even from the hour when, issuing from my mother earth, I first beheld the light of day, have the grains of which I am composed, been protected and cherished by my benefactor, man. It was he who first brought me, by dint of industry and skill, from out of one of the richest veins of a Peruvian mine! It was he who, with infinite care and dexterity, cleansed me and purified me from the contagion of all baser matter, and brought me over stormy seas to kings and kingdoms, laboring and fighting to receive me! It was he, who finally moulding me to his will, gave me my fair proportions and my graceful form; and it is he who still struggles and languishes to possess me! Think of my strength, my durability, my immortality, and then, pale flower, acknowledge, that of all earthly things, 'tis I alone, am truly great!"

The blossom, inwardly smiling at the conceit of the guinea, rallied her drooping spirits, and raised her drooping head to reply: "Cease, O proud coin!" said she, "to persecute thus my dying moments with thy vain boasts; for know that, spite of all thy vaunting, I can esteem myself worthier far than thee! what art thou and all thy kind, but the cause of every evil that can assail mankind! From love of thee come all his pride and selfishness, oppression and dishonesty, and to possess thee, base lucre that thou art, does man forget his Maker, and forfeit even his hopes of future bliss. Call not thyself a blessing to him, for thou art his bane, his everlasting curse; whilst I, perfected as I came from the hands of my Creator, have to this hour been unto man an image of his wisdom and his love! I speak not of myself alone, but of all my beautiful species. Fed by the wholesome juices which, rising from our mother earth, cir-

culate in our veins and expand our fibres; nourished by sunshine and by gentle showers, we reach unto maturity. Our germs increase, and ripening under summer suns, present at last a wholesome and refreshing fruit. He accepts the usual gift and blesses God! But this end I was not doomed to see, and yet a higher destiny was mine; mine was the glorious privilege of first turning a youthful heart in grateful adoration to the knowledge of its Maker! A pious mother, plucking me from off my parent branch, displayed to the wondering eye of her fair child the beauty and the use of all my parts; she poured into its astonished ear the history of my being, how that from a little seed the tree was raised, how from each blossom the fruit would be produced; and pointing to the blue heaven above, she whispered the great name of God! and the child, clasping its little hands, lisped, with lips of gratitude and love, 'How very good he is!'" The blossom drooped, her leaflets closed around her, and her last breath of odour was wafted away for ever.—[The New Year's Gift and Juvenile Souvenir for 1832.

## 'FEAR NOT.'

How wonderfully glorious, how charming to the feeling soul are the declarations of divine truth, which were uttered forth as symbols of the grace of God, and the salvation of the world.

When we contemplate the immense noise, the dreadful terrors which are employed with a design to bring people to the knowledge of the gospel, the indescribable torments with which they are threatened if they do not believe in some creed, which is but the offspring of human invention; when we see the mighty efforts which are made to operate on the passion of fear, to promote religious purposes, we cannot but recollect the words of the angel to the shepherds, 'FEAR NOT.' If the gospel were fraught with such dismal terrors as we generally hear uttered fresh from our pulpits, why should this angel break the solemn silence which reigned among the shepherds with language so consoling. Our preachers frequently inform us that our everlasting salvation is suspended on the improvements which we make on the discourse which we have heard: and endeavor to awaken our fears that a few more moments will carry us beyond the reach of misery. But that heavenly messenger, whom God sent to announce the birth of Jesus, held up no such terrors, but said 'FEAR NOT.' Why was it not as necessary to preach terror then as now? This celestial messenger made himself of no consequence, did not intimate that if these shepherds did not believe him, their damnation was sealed forever; but said; 'For behold I bring you glad tidings of great joy which shall be unto all people.'—*Unit. Magazine.*

## RELIGION.

Religion has planted itself, in all the purity of its image, and sufficiency of its strength, at the threshold of human misery; and is empowered to recall the wanderers from their pilgrimage of wo, and direct them in the path to heaven. It has diffused a sacred joy in the abode of poverty and wretchedness; it has effaced the wrinkles from the brow of care—shed a beam of sacred and tranquil joy in the chamber of death, gladdened the countenance of the dying with a triumphant enthusiasm, and diffused throughout the earth a faint foretaste of the blessings of futurity. It is benign as the light of heaven, and comprehensive as its span. An Iris in the sky of the Christian, it quickens perseverance with the promise of reward; reanimates the drooping spirit; invigorates the decrepitude of age, and directs with a prophetic ken, to the regions of eternal felicity. Like the sun, it gilds every object with its rays without being diminished in its lustre, or shorn of its power.



## MESSENGER &amp; UNIVERSALIST.

SATURDAY, JULY 19, 1834.

The "Young Men's Universalist Institute" meet every Thursday evening at 8 o'clock, in a hall situated at the N. E. corner of the first alley in 8th street, below Walnut, Philadelphia. Entrance from the alley.

## HONESTY.

We cut the following singular paragraph from a late No. of the "Christian Advocate and Journal," the great Methodist paper published in New York. It is found in a letter dated Middletown, Conn. Feb. 23, 1834, and signed W. Fisk. Our readers are doubtless generally aware that the Rev. Wilbur Fisk, D. D. is President of the Wesleyan University, at Middletown. He says,

"If Universalism is an error, it is inconceivably ruinous. In that case the riches of the material universe would not compensate a man for having had a share in its propagation. So deeply does this consideration impress my mind that it would deter me from ever propagating Universalism, even if I believed it, unless I believed in my own infallibility. I ask you as a reasonable man if I am not correct?"

This very strange confession from such a man as Dr. Fisk gave rise in our mind to the following observations and inquiries.

1. As Dr. Fisk will probably never believe in his own infallibility, we have no reason to expect his aid in propagating Universalism—even if he believes it. For,

2. He has virtually affirmed and published it to the world, that in relation to this subject he could not act from a regard to truth, but only from motives of policy.

3. We could not avoid asking, How can the world ever be convinced, that Dr. Fisk, now preaches what he believes? If there are considerations which "would deter him from propagating Universalism, even if he believed it," is it not probable that there are considerations which would induce him to propagate Methodism, even if he does not believe it?

4. Dr. Fisk seems to think it much safer to preach Methodism, even if it is false, than to preach Universalism tho' it be true. Or rather, he imagines it less dangerous to propagate error believing it to be such, than to propagate it believing it to be truth. Our moral code furnishes different precepts. We had rather be one who knows not his master's will, and through ignorance does things worthy of stripes. If we err, let us do it honestly. Such, if we may believe our Lord, "shall be beaten with few stripes."

5. We have always supposed it to be the duty of a minister of Christ to propagate the truth, that is, what he understood the Bible to teach as truth. "The prophet that hath a dream," saith Jehovah, "let him tell a dream; but he that hath MY WORD, let him speak my word FAITHFULLY. What is the chaff to the wheat? saith the Lord." But Dr. Fisk says there are considerations which would "deter him from ever propagating Universalism even if he believed it." That is, there are considerations which would induce him to prefer the chaff to the wheat, a dream to the word of God! In other words, he is proud enough to raise his own ideas of good policy above the authority of inspiration, and bold enough to declare that he would not propagate Universalism even though he believed it was the eternal truth of God!

6. But why, we ask, why thus rebel against conscience and against duty? Because, says he, "If Universalism is an error, it is inconceivably ruinous." What then? Is a man to throw his Bible to the moles and the bats because he believes it to teach doctrines, which would be inconceivably ruinous—if they are errors? The Roman Catholics teach that there is no salvation out of their Church. If Protestantism is an error, then, it is inconceivably ruinous.—Why does not Dr. Fisk adopt his *politic* course here, and say, "In case Protestantism is an error, the riches of the material universe would not compensate a man for having had a share in its propagation. So deeply does this consideration impress my mind that it would deter me from ever propagating Protestantism, even if I believed it, unless I believed in my own infallibility. I will fly, and hide myself beneath the wing of the Pope." Nay, why not go still farther and adopt this prudent policy in relation to Christianity itself. Mahomet threatens a more awful hell than a christian ever dreamed of. Those punished most lightly of all in that world of wo, are to be shod with shoes of fire, the fer-

vor of which will cause their skulls to boil like a cauldron! Now the severest punishments are to fall on the unbelievers among whom are classed christians, and the punishments are strictly endless. Oh, horrible! horrible!! Why does not Dr. Fisk fly instantly to Mecca, and assume the turban? For "if christianity is an error, it is inconceivably ruinous," &c.

The Doctor has no more belief, we suppose, of his own infallibility in relation to the truth of Christianity itself, than he has of the doctrines of Christianity. Why not carry out the principle then? In that case we should form the worst scheme of religion in our power, and propagate it, whether we believed it or not. We should represent God a devil, and make hell the common destiny of man. Then should we be on the safe side. For in no event could it be worse. But should we believe and propagate a "better covenant founded on better promises,"—alas! if it should prove "an error, it would be inconceivably ruinous"!!

7. It is fortunate for the world that the angel who announced the Advent, and Christ himself, and his apostles, were less infected with the spirit of human policy than the Rev. Dr. Fisk. Otherwise we should never have received, through their ministry at least, "the glorious gospel of the blessed God." Peter it is true on one occasion manifested something of the same disposition, when he could say, *Not so Lord*. But he afterwards perceived of a truth that God is no respecter of persons.

8. Does not the Doctor's position involve the Jesuit principle that the end sanctifies the means?—that hypocrisy and falsehood are allowable when in our judgment they will subserve a good purpose?—and what is worse, that even a very doubtful purpose, predicated on nothing better than an IF.

It is melancholy to see a man of Dr. Fisk's standing and talents thus betraying his want of Christian principle. We have hitherto entertained a high opinion of his moral worth, but if in the paragraph under consideration, he has expressed the principles by which his conduct is guided, we must confess ourselves unable to repose confidence in his integrity.

We have already we think, answered his question. As a reasonable man and a christian we do not believe him correct. We believe his principles false in fact, and as unworthy of a minister of the gospel, as they are dishonorable to the Holy Bible and its Divine Author. We know that no man is infallible. But shall he on this account refuse to proclaim the glad tidings of a world's salvation, when revealed to the conviction of his understanding? It is not upon truths infallibly known that the minister of Christ exclusively dwells. We walk by faith and not by sight. And the conscientious servant of the Lord will say with Paul, "We having the same spirit of faith, according as it is written, I believed, and therefore have I spoken; we also BELIEVE and therefore SPEAK."

Finally, we appeal to christians of all denominations, and especially to those called Methodists, and beseech them by every consideration of honesty and truth to frown upon a principle which thus exalts itself above the revelation of God, which would substitute motives of policy for the guidance of deliberate and enlightened faith, fill the sacred desk with hypocrites, and the church with darkness and misery. S.

## SUPPORT OF PREACHING.

Two or three weeks since we gave an article from Br. Le Fevre, with a few brief remarks of our own, on the subject of more efficient measures for the spread of our doctrine by the support of preaching in places now measurably destitute. As was observed in our former remarks, we think the Resolution of the Convention, to which reference was made, falls short of the necessities of the case. That it is not only necessary to incite Societies to zealous action, but that it is equally, if not more important, to stir up our friends in places where no Societies are formed, to a laudable zeal in sustaining the preached word, occasionally, if not statedly.

It must be apparent to all, that there are many places where we have but a few very active friends, perhaps but one or two, who are disposed to go forward in any necessary arrangements. Here then it is difficult, and almost impossible, to form a society. But at the same time there is a general interest to hear our doctrine. Occasional and even somewhat frequent meetings in those places will always command a good audience, and hearers are generally willing to contribute liberally towards the expense. Now it will be

perceived at once that there can be no possible necessity of waiting, in such a place, for the formation of a society. Let then, one or two individuals, or more, as the case may be, go forward with a subscription paper for raising funds, and get what they can. If it is no more than \$5 or \$10, let them avail themselves of the first opportunity of obtaining a preacher. This will enable them to make a still further effort, and so on from step to step, and they may very soon have a regular fund. Indeed it is the most effectual method they can take to put themselves in the way of forming a society.

We feel an assurance, that there are but few places of importance in which there may not be well organized societies of our denomination, within the space of a year or two, only let this course be persevered in. The public mind is evidently prepared to receive the doctrine still more extensively than it is even now progressing. All that is wanting is the opportunity of hearing it in its purity. Numbers stand ready, and willing, also, to contribute that they may thus hear, if there will but some one or two in each prominent place go forward and solicit this aid.

We are strongly convinced, also, of the absolute necessity of a preacher's receiving his general support from the immediate field of his labors. Mankind are prone to esteem things lightly, that come very cheap. Let a preacher labor in any neighborhood for a length of time wholly gratuitously, so far as that neighborhood is concerned, and we doubt very much whether its spiritual concerns will be in any thriving condition. But let that community on the contrary be conscious that they are contributing to the support of that preacher, and they will feel at once identified with the cause, and interested in its prosperity. They will go on rapidly from strength to strength, until they are placed on a flourishing and permanent basis.

We most earnestly desire to see the experiment tried.—There are many places within the vicinity of this city (New York) where they might just as well have preaching once in two, four, or six weeks, as to be without, if efficient measures of this kind were only taken. It merely wants some one to begin, and the work is then very easily accomplished.

We are frequently inquired of by ministering brethren from abroad, who are desirous of visiting this city, whether they can be furnished with appointments in our neighborhood. We cannot, in justice to them, encourage them to come, unless business absolutely requires them to make the visit, because we know there are no measures adopted by which they can be sure of any compensation. The injustice of our thus encouraging them, unless they are obliged to come to the city, will be apparent when we say that in most cases they will have to pay \$8 to \$10 to supply their own desks, then be subjected to the expense of the journey, and after all, perhaps, get only one, or two, or three and four dollars, as the case may be, for their own services. But few of our preachers can afford to visit at that rate, and are compelled to forego it altogether. In most cases they would not mind the expenses of the journey, for the sake of the visit and the formation of acquaintances, but when are added to this some six, or eight, and sometimes even ten dollars, to supply their own desks, the burthen is insupportable.

From these particulars our friends can at once see the difficulties we labor under in encouraging the visits of distant brethren. And they can also see how much good would result to the general cause in having a variety of preachers, by only a little exertion before hand, in preparing the means to insure some portion of the actual expense attending it.

Let, then, one or more persons, in every place in our vicinity, where we can have meetings, set about raising funds by subscription. The moment they get \$8 or \$10, let them advise us of it, and we will engage them it will not be long ere we shall be able to furnish them a preacher. At the first outset, it is true, they may have to wait a little, but the moment it is understood abroad, there will be enough desirous of visiting New-York, to enable us to accommodate them. In the meantime these funds will not spoil, and they may perchance be increasing them so as to secure preaching oftener. Let our friends in other sections pursue the same course.—The moment they get even a small amount raised, let them communicate the fact to some convenient preacher, or publisher, and we doubt not they will be furnished promptly.

In the present state of our denomination, we believe these measures taken up and fully acted upon, would produce results astonishing even to ourselves. Perseverance is all that is wanted. Brethren, let us one and all unite in the trial.

P.



## THE GOODNESS OF GOD.

In the first volume of the Messenger we inserted a communication under the head of "System-Making." The article was sketched in a leisure moment, with no design of publication, but merely for the private reading of a friend, to whom we were indebted for a copy for publication. Those who have our first volume can readily turn to the article, and re-peruse for themselves, if they have the curiosity; and to those who have not access to the volume we need only briefly say, that the writer supposes many theological systems of the day to be unquestionably the production of professed "system-makers," and details the manner of laying the foundation, and then of rearing the structure of them. They first establish their creed, and then endeavor to accommodate scripture interpretation thereto. They attach to Deity the principles of *anger, wrath, vengeance, &c.* in the light they are indulged in by men, and then every passage alluding to them is pressed into service and applied accordingly, &c. &c. At the close he supposes a new system, to be based upon the *goodness of God*, instead of his *justice*, as that attribute is popularly understood, and asks in reference to the new system, "would it not be as much unlike the former, (that founded on popular ideas of justice) as life and immortality are unlike eternal damnation?"

From the same writer, through the same channel, we have recently received the following. It is designed as a continuation of the former article, though not especially connected therewith. In allusion to the application to Deity of the passions of anger, &c. noticed in the first communication, the writer proceeds with his reflections, as follows:

From the same principle of ascribing to God, human passions, and the very worst of them too, we hear so much of an *incensed Deity*—of earthquakes, tempests, famine and pestilence; of being the visitations of his wrath, &c. &c. in direct opposition to the words of Jesus respecting the fall of the tower of Siloam, from which we are taught that natural events, however disastrous they may be, are not indications of Divine anger, wrath, malice or revenge. It is in fact blasphemous to ascribe these passions to the holy and pure nature of God. If he possessed them, there is no doubt but he would take such means to exhibit them, and so far orthodox system makers are consistent; that is, the latter absurdity is a necessary consequence of the former.

The same erroneous idea of God's character has been the cause of the terror inspired by the appearance of comets. Formerly and for many ages the whole world was alarmed at these portentous visitants, and even now, many live in fear of the calamities they are supposed to predict. Some have charitably supposed them to be worlds in flames, on account of the sins of their inhabitants; or that they were formerly inhabited by rational beings, and are now converted into *hells*, for their punishment. Others have been in agony for fear they should, in some of their wanderings, run against our world and dash it in pieces, or set it on fire; and it has been gravely asserted that the final conflagration will be occasioned in this manner. Now this is very orthodox, and very foolish. It is not only being wise above what is written, but above what we know from modern astronomy, and above what we learn from analogy. Independent of astronomical information, we have no right to suppose that God would set worlds on fire, and hurl them about, at random, through infinite space. But we know that comets are governed by the same laws of gravitation and motion as other heavenly bodies, that their paths are marked out for them, that there is no danger of their too near approach to other worlds, in short, that they are just what we ought to expect a wise, powerful and good God would make them, evidences of his wisdom and power and goodness, and not scarecrows or bugbears.

I am much more irregular in my mode of treating this subject than the comets are in their orbits. Indeed, I forget how I concluded No. 1. But it is of less consequence, as I only meant to put down my ideas in a desultory manner, as they

occurred. I think I spoke of a system to be founded on the goodness of God. Might not a person reason in this manner;—I find myself in a state of existence, to my introduction into which, I was in no ways accessory. I have wants and desires which I did not create, and I find means to satisfy them, over the production of which I have no control. It follows that my existence and that of all the objects around me must have originated from a powerful being. That this being is not malevolent, I infer from the means of preserving my existence, and satisfying my wants, which he has placed around me. A malevolent being would have made me miserable without alleviation. Nay, more; I have reason to believe that he is not only, not malevolent, but that he is actually *benevolent*; that he is *good*, that he wishes my happiness; for I find much real enjoyment in this state of being. Although there are evils attending it, yet the balance is upon the side of pleasurable feeling. I also find that I have a monitor within to check me when I am doing wrong, and that most of the evils I endure, are the consequences of my disobeying this monitor, and that when I do obey it, I enjoy a pleasure superior to those of sense. Now all these arrangements for my comfort would not have been made by one who delighted in the misery of his creatures, or who was indifferent to their welfare. Hence, "I believe in God and the goodness of God," is a creed founded upon natural reason alone. It is not a system theoretically formed, to which reason must bend, but is the offspring, the result of correct reasoning. Let this reasoner now be told that God had given a still greater proof of his goodness by a revelation to man, in which his character and attributes were faithfully depicted, and he will be anxious to examine it, to become more acquainted with the being whom he is already prepared to love. Upon opening the bible, how will his first opinion be strengthened by reading, *Thou, O Lord, art a God full of compassion and gracious; long-suffering and plenteous in mercy and truth.*—For the Lord is good; his mercy is everlasting.—He is merciful and gracious, slow to anger, and plenteous in mercy.—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men.—For his merciful kindness is great towards us.—His tender mercies are over all his works.—He is good; his mercy endureth forever. And when he finds these and similar expressions scattered profusely throughout the sacred volume, will he not have reason to say the goodness of God is now established on the basis of reason and revelation, beyond all controversy;—whatever opposes this, cannot be true; all other representations of his character must be consistent with this, or they are false.

I have merely supposed a person going through this process of reasoning, and I cannot say but I think his conclusion is pretty fairly drawn from the premises. I do not wonder that many, having pursued this train of thought thus far, should be startled at the tremendous clashing which the Calvinistic interpretation of the bible makes with it; and taking that for the true interpretation, or not knowing of a better, should reject the whole of revelation, and believe nothing, rather than such contradictory absurdities. The wonder is, that there are not more such.

In order to complete this system, it is necessary that all those passages in the Bible, which have been used to prove eternal torments should be explained so as to be consistent, or at least, so that we perceive them to be consistent, with the goodness of God. They are now consistent with it, or else God contradicts himself, which is impossible; but we are not all capable of seeing this agreement. It would require more learning, greater acquaintance with the Scriptures, and better talents than I possess, to complete the edifice, whose foundation is laid, as above; but if it were completed, it would be a glorious object.

## UNIVERSALISM IN CANADA.

In the month of May last, the Boston Trumpet made the following extract (accompanied with some comments,) from a letter from Rev. R. S. Storrs, to Dr. Codman, of Dorchester, Mass. Mr. Storrs, in detailing a tour in Canada, says—"A Universalist Society has been established in Lenoxville, but is on the wane. The Free-Will Baptists and Universalists furnish a large proportion of the preaching which blesses, or rather *curses*, this region." This is the section of Canada in which Br. Le Fevre, (now of this city,) was settled as an Episcopal clergyman, before he united with the Universalist denomination. To show how much reliance may be placed on Mr. Storrs' statement, and how far Universalism is "on the wane" in that region, we copy the following letter which appeared in the last Trumpet. It is the more valuable as coming from one who does not profess Universalism. He is, we believe, a member of the Society of Friends. Br. Le Fevre is acquainted with him. Mr. Clark heads his article, P.

## Exposure of Slander.

REV. AND DEAR SIR,—Having been favored by a friend with a "Trumpet" of the 10th inst. I saw some remarks on a letter from Rev. Mr. Storrs to Dr. Codman, containing a stricture upon the moral state of Lenoxville, Lower Canada. Now, sir, I feel myself in duty bound to contradict the gentleman's statement *in toto*. I visited Lenoxville early in the year 1803, before it was properly a settlement at all, and have been well acquainted there ever since. I spent several days there the last winter. I saw nothing of the waning state of Universalism! On the contrary, I had strong reasons for believing that it was fast gaining ground there and in the whole valley of the St. Francis. I was at the house of Mr. Ward, the Universalist minister, near that place. I saw him several times going to and from his different appointments. He appeared in good health and spirits. I did not hear him preach during my short stay there last winter; but have heretofore. I heard him well spoken of by the inhabitants generally, and must believe he is rapidly increasing in usefulness. It was in that village I first saw Mr. Le Fevre, and heard him preach with zeal and interest, that doctrine he has since been so successful in destroying. He set some valuable plants there and Mr. Ward is watering them. I am not a professor of Universalism; but I pray that the word of the Lord may have free course and be glorified; and that we all who love that Word of Truth may be delivered from unreasonable and wicked men. 2 Thes. iii, 1, 2. For myself, sir, I most sincerely believe that Mr. Le Fevre and Mr. Ward have scattered more moral light, and improved the intellectual condition of the inhabitants of that region more than all the rest of their teachers put together—his Lordship the Bishop of Quebec not excepted! I remain, sir, a despiser of lying lips, a lover of truth, a friend to your person, and liberal principles. JONAS CLARK.

Dublin, N. H. 15th of 5th mo. 1834.

## CORRESPONDENCE.

A ministering brother writes us under date of "Swanton Falls, Vt. June 17th," as follows:

"I think the doctrine of God's impartial and efficient grace is gaining ground in this region. During the last year I have made a number of tours into the adjacent parts of Canada; have preached in the towns of Broome, Dunham, Stanbridge and St. Armand. In these places the doctrine is little known, but I have reason to believe the seed fell on good ground, and that it will yield a plentiful harvest of righteousness and peace. The places above named would now furnish employment and give support to a minister of our order, provided some one would take up his abode with them."

Another friend writes us from Walton, Del. co. under date of 7th inst. as follows:

"We think of you very often, but three times every Sunday we have particular cause of remembrance. Our sabbath and sanctuary priv-



illeges here are not very satisfactory to us, altho' in the very midst of religious ceremonies and zeal. Mr. B. (Universalist) has preached here once since we arrived. He is well calculated to do good in this desert of the west, where orthodoxy is the only test of christian virtue.

The Presbyterian church holds on to all who once subscribe to her creed, with an iron grasp, and never dismisses, but with excommunication, any applicant for the purpose of joining a church of any other denomination. They are far the most bitter in their anathemas against those who embrace the dangerous heresy of a belief in a world's salvation, although the doctrine is made a part of the subject of every prayer. An individual by the name of Sylvester Brissack, has been excommunicated for embracing the above sentiment under circumstances worthy of some public notice, but I am not sufficiently informed of the particulars to give them fully. Perhaps I may be prepared at some future time to say more on the subject."

#### ANOTHER LABORER.

We take pleasure in announcing that the Rev. THOMAS JOHNSON CROW, of the Protestant Methodist Church, and lately stationed upon the Rockland circuit, has renounced the doctrine of endless misery and embraced that of Universal salvation. He delivered his first discourse to a congregation of Universalists last Sunday morning in the Orchard-street church. We have the unequivocal testimony of Br. McLaurin to Mr. Crow's good moral character. His talents we should judge of a good order, and we entertain no doubts but that he will become an able minister of the word. For nearly two years he has been patiently investigating the grounds upon which Universalism is predicated. He has reached himself of the best means of information within his reach. The result is as stated above.

We think Br. Crow's labors in the vineyard will not only be acceptable, but useful, and we heartily wish him God speed. S.

#### MEETING OF ASSOCIATIONS.

The Central Association of Universalists met at Nelson Flats, on the 4th of June. Passed resolutions, (on the suggestion of the State Convention,) recommending to the friends of Universalism within its boundaries, both where societies are formed, and where they are not, the adoption of immediate measures for raising funds to support preaching in their respective places. Requested societies within its bounds to take up a collection for the benefit of the family of Br. John Freeman, deceased. After the customary business, adjourned to meet in Lebanon, on the first Wednesday and Thursday in June, 1835.

The Mohawk River Association met at Eatonsville, Herk. co. June 11th. With the usual business of the session, passed similar resolutions with the preceding, in the Central Association. Adjourned to meet in Russia, Herk. co. on the second Wednesday and Thursday in June, 1835.

The Black River Association met at Ellis Village, Jeff. co. on the 18th of June. Granted a Letter of Fellowship to Br. Wm. Sias, and ordained Br. Charles B. Brown. Passed resolutions similar to those of the preceding Associations for raising funds to support preaching. Adjourned to meet at Mexico, Oswego co. on the third Wednesday and Thursday in June, 1835.

The Otsego Association met at Fort Plain, June 25.—With its usual business, passed similar resolutions with those of the preceding Associations, for raising funds to support preaching. Adjourned to meet at Hartwick on the 4th Wednesday in June, 1835.

The St. Lawrence Association met at Potsdam, June 25. Passed similar resolutions to those in the preceding Associations, for raising funds to support preaching. Adjourned to meet at Hopkinton, St. Lawrence co. on the 4th Wednesday and Thursday in June, 1835.

We are glad to see the subject of more efficient measures for the support of preaching so promptly taken up by the Associations and acted upon. We hope it will not all end in resolves alone. Let it go from the Associations to some active individuals in every place where there is a probability of doing any thing. Let them commence immediate operations. Now—now is the time to set at once about the work. And who can presume upon the result? P.

#### INQUIRER AND ANCHOR.

Br. R. O. Williams has recently purchased the interest of Br. B. Sperry in this establishment, and it will hereafter be published and edited jointly by Brs. I. D. Williamson, of Albany, and R. O. Williams, who has removed and located himself at Hartford, Conn. The Inquirer and Anchor has been somewhat unsettled for a period past, in regard to its editors, proprietors, &c. but we hope it has now obtained a permanent situation, and that its present conductors may be fully sustained in their efforts to make it what a paper should be in its respective places of publication. P.

#### ACCESSIONS TO THE MINISTRY.

At the recent session of the Maine Universalist Convention, Brs. Charles Burr, Mercer, Abel Chandler, Parkman, and Luke P. Rand, Canaan, were licensed as preachers of the everlasting Gospel.

By the Southern Pioneer, of the 5th inst. we also perceive that another individual by the name of Geo. C. McCune, has recently entered the ministry, and is now preaching in the vicinity of Baltimore.

#### A CIRCUIT.

We are happy to learn from Br. McLaurin that the prospect on the circuit he is now performing, is highly flattering. He preaches at Middleville, Stanhope, Branchville, in New-Jersey, and at Centreville and Monroe, Orange Co. N. Y. bringing him at each place regularly every 5th Sabbath. So far as we have understood, his labors are highly acceptable, and we doubt not he will be the instrument of much good through that section. P.

#### ENCOURAGING.

The following from the pen of Br. J. E. Holmes, we find appended to a notice of a Conference at Erie, Pa. on the 18th and 19th ult. published in the Magazine and Advocate. It will show the decided advantage our cause has received from the renunciation of Lewis C. Todd, in that county, about one year since, an account of which was published at the time in the Messenger. P.

In July, 1833, a meeting of the friends from the towns of Westfield and Ripley, in Chautauque county, and North-East, Pennsylvania, was held, and a committee appointed to circulate a subscription in each town, for the support of preaching. On these papers sufficient was subscribed to support a preacher a year. In September following, the writer of this commenced his labors in those towns, dividing his time in each town in proportion to the amount of their several subscriptions. The friends of the cause in Silver Creek, afterwards took the same steps in relation to obtaining preaching. On the strength of their encouragement, with the assurance that other places in the vicinity would make corresponding efforts, Br. Manley was induced to make them a visit, and commenced his labors in January, 1834. About the time of the first mentioned meeting at Westfield, or a little subsequent to that time, Br. Bond was located at Carroll. Thus Chatauque county, which at the period of Mr. Todd's renunciation contained no preacher of the order, in less than a year could secure the labors of three! Within that interval, seven societies have been formed in the county! So there is every reason for encouragement. Let us go on, then, brethren, and organize—find out our strength—bring it together—and remember that to resolve to do, is but a small part of our duty, and will be a useless part unless it is followed by persevering and constant action.

[FOR THE MESSENGER AND UNIVERSALIST.]

Messrs. EDITORS—Since the publication of the letters addressed Rev. Mr. Coit, Bridgeport, I have understood from one of his female hearers that he made many more remarks, stigmatizing Universalists, than I was aware of. His language was to the following purport—"He would not converse with Universalists"—"they were generally of the lower class"—"the dregs of society"—"vicious and profane." "He could not conceive how any one of common sense could read his Bible and be a Universalist."

He then quoted some passages, such as "these shall go away into everlasting punishment"—"who shall be punished with everlasting destruction," &c.

Now if Mr. Coit seriously and honestly thinks that Universalists, as a denomination, are such unworthy characters as I am told he represented them to be, it certainly is his duty to expose them to the world. And what better method can be adopted than to publish the discourse alluded to. It will then be read by perhaps 6 or 8 thousand people, and may be the means of bringing many to believe with him that Universalists, generally, "ought to be brought before a Grand Jury of their country"—"are public nuisances," &c. The editors of this paper will doubtless publish all that relates to the subject of Universalism, and if he wishes it, they will undoubtedly give their views of the passages he has adduced in support of the darling doctrine of endless suffering.

I am acquainted with many Episcopal, as well as Universalist societies, and if he is so ignorant as to believe that the moral character of the latter is so much inferior to his own, I sincerely pity him. There are three Universalist churches in the city of New-York; one in Hartford; and one in Danbury. Compare, if he pleases, either of these with his own, *himself being the judge*, and I will hazard the declaration that his own conscience will condemn him for the hard and slanderous epithets he has bestowed upon Universalists in that discourse.

If he will consent to have the discourse published, he shall be informed how a man of common sense, who reads his Bible, can be a Universalist. And I think it might be shown to the satisfaction of any candid mind that some uncommon sense is requisite for a man who studies his Bible, instead of his creed, to be a believer in *endless torment*!

One reason for requesting him to publish his arguments against the doctrine, is, that we may have it in his own language. Another reason is, if he has stated to his congregation the truth, the farther it is spread, the better; and if it be error, and he has thereby prejudiced the minds of his hearers against Universalists and their sentiments, they ought to be undeceived. Would not this be right? Would it not be just and christian-like? J. B. N.

Original.

#### DEACON A. CURTISS.

This gentleman, (who as I am informed is deacon of the "Episcopal Church" in Stratford, Conn.) was recently in company with the Pastor of that church, and a Universalist, when the following conversation was had between him and the latter.

Deacon Curtiss. What did the savior come for, if he did not come to save people from an endless hell?

Universalist. We read that, "his name shall be called Jesus; for he shall save his people from their sins." "The whole need not a Physician, but they that are sick." He came to save his people from their sins.

D. C. If he did not come to save his people from an *endless hell*, he might as well have come and said *Ding dong, ding dong*.

The above I believe is a true statement of the conversation between them on the subject. The last assertion caused the Rev. Pastor to laugh heartily—probably thinking the deacon's argument was conclusive. A. C.

#### Religious Notices.

Br. S. C. Bulkley will preach in New-Canaan, Sunday, July 20.

Br. Le Fevre will preach in Longridge the third Sunday in July—at Deaneville in the evening, and at Stamford, Monday evening.

Br. James McLaurin will preach in Stanhope, N. J. Sunday, (to-morrow) July 20th, in Branchville, Sunday, July 27th; in Centreville, Orange co. N. Y. Sunday, Aug. 3; in Monroe, Sunday, Aug. 10th.



Original.

**THE LORD IS GOOD TO ALL.**

The Lord our God is good to all,  
He is the orphan's friend,  
He doth regard the widow's call  
And choicest blessings send.

He is a God of truth and love,  
Who did all things create;  
Can power and wisdom from above,  
Create a thing to hate?

O, no! the fountain *must* be pure,  
His love extends to all;  
He makes the fresh and gentle shower  
Without distinction fall.

To Him whose love expels our fears,  
Who lights the path we tread;  
To Him who wipes the widow's tears,  
And gives the orphan bread;

To Him ascribe all honor praise,  
For every blessing given;  
A ransom'd world shall voices raise,  
And sing his praise in heaven.

Sharon, O. June 15, 1835.

G. R.

**THE BLIND GIRL TO HER MOTHER.**

Mother, they say the stars are bright,  
And the broad heavens are blue—  
I dream of them by day and night,  
And think them all like you.

I cannot touch the distant skies,  
The stars ne'er speak to me—  
Yet their sweet images arise,  
And blend with thoughts of thee.

I know not why, but oft I dream,  
Of the fair lands of bliss;  
And when I hear thy voice, I deem,  
That heaven is like to this.

When my sad heart to thine is pressed,  
My follies all forgiven,  
Sweet pleasure warms my beating breast,  
And this, I say is Heaven.

O mother, will the God above,  
Forgive my faults like thee?  
Will he bestow such care and love,  
On a blind thing like me?

Dear mother, leave me not alone!  
Go with me when I die—  
Lead thy blind daughter to the throne,  
And stay in yonder sky.

Taunton Sun.

**THE WEDDING.**

If there be a single scene in this wide world, on which the eye of Heaven can rest with complacency, it is when two hearts are bound in that tie which no man "can put asunder."—And those who are fond of observing the various scenes of life, the wedding day incidents will afford a theme in which fancy can revel in wild and happy luxuriance. Although it is a time for rejoicing, as every pretty face will tell by the smile that plays upon it, yet at times, a solemnity will steal unawares over the mind, as we ponder upon the future, that is all wrapped in darkness, until our feelings will be for a moment lost in mild, and rich reverie.

I recollect in youth, being present when an old favorite of mine was married; and now recall it before me, in retrospection as it then was. With her I spent many a happy hour, for she had the power to banish melancholy, and to create feelings as buoyant and as lively in the minds of others, as reigned within her own. In innocence—in gaiety—in beauty she became a bride. They stood beside each other—their hands were joined—the sacred vow was made—the pledge was given. Then comes the joy of the bridal feast, congenial spirits blended into one. The dreams of youth have ceased but a reality more fair has succeeded. Yes: he has chosen one who will remain firm when the gay friends of youth have disappeared. Together they will go to struggle against the current, or sail along in the sunshine of prosperity. Their aim is the same, their affections are linked together, and,

"Time but the impression stronger makes,  
As streams their channels deeper wear."

such are the fancies that float around when a gay smiling bride is before us. Life is robbed of her ills and robed in smiles.

He who passes through life without ever feeling the soft rapture of that charm which woman possesses, when age has whitened her locks, and the incidents of her pilgrimage pass in review before him, will acknowledge that wedding scenes are sunny spots that glitter on the landscape of his memory; they are scenes in which he would become an interested participator, for he now feels he is alone in the world; there is no heart that beats in unison with his—no hand to smooth the pillow where anguish dwells, nor hang with the fondness of affection over his fevered frame.

But very different are the feelings of the young enthusiastic, when they mingle in the wedding joy, gaze upon a happy groom and smiling bride. They have a thousand fairy links woven in a chain around them by the busy and uneasy imagination.

**THE HARP OF THE MIND.**

The cultivated human mind is much like a beautiful instrument curiously strung with a pleasing variety of chords; the principal of which are knowledge, faith, hope and charity—when these are all in sweet tune with each other, let goodness of thought and action, with skilful hand, softly touch with lively fingers the thrilling strings, and it wakes up the purest tones of heavenly music in the heart.

Yet this same mysteriously, and beautifully organized instrument, the *mind*; which, with virtuous care, the Wise Builder has made susceptible of the sweetest music and purest pleasures, is likewise capable of giving the harshest and most grating sounds, and of feeling the most acute distress from the rude stroke of wickedness. It is sin that throws the mind into such painful discords—it is the evil passions which break the tender strings, and slacken the finer emotions of the heart—it is vice that deadens the lively and sweet vibrations of the soul—it is a long course of wickedness that bursts string after string, until the heart is left without a single chord, on which the music of peace and bliss can be made.

See you that beautiful Harp, curiously wrought, finely strung, and harmoniously tuned? What sweet enchanting tones once breathed from it—but see again—'tis broken; its elegance and beauty are defaced; its tuneful strings are snapped asunder; it is a mere wreck; for a rude savage found it and tore it to pieces.

O! this is an emblem of that cultivated mind, where pure principles and beautiful sentiments once reigned; which was once the seat of all the noble and heaven-born graces; but on which the blighting power of sin has stamped its odious image.

The mind is a more delicate instrument than any which can be wrought from wood, brass, or silver. It is worthy of more constant care than lute or harp. See how careful, how choice, how *very choice* the skillful musician is of his favorite instrument. O, youth! how much more choice and careful ought you to be of the harp of the soul. To keep that from the rude hand of sin is of moment to you. To keep that in sweet and peaceful tune, is of infinite importance.

Then listen to the voice of Wisdom; "Keep thy heart with all diligence, for out of it are the issues of Life"; keep thy heart in tune, let the chords of thy soul, *knowledge*, faith, hope and charity, be kept in harmony, and yours will be the sweetest music of bliss in life, and the purest and sublimest joy and peace at its close.—*Rural Repository*.

**HOPE.**

What is man without the hope of a future life? how feeble! how disconsolate! how unsatisfied!

Earth, it is true, has a thousand allurements, and opens to our taste unnumbered sources of joy; but in the midst of them, there is a certain something wanting to gratify the soul, if the hope of immortality be absent. I saw the man in the full flow of health; in the prime of life; in the prosperity of business; blessed with one of the most amiable of wives, and with a circle of blooming and beloved children. But alas! he was melancholy. This earthly prosperity he knew must end; and he, with all that he held dear, must descend to the tomb, and perish. He had no hopes extending beyond the grave; and in the midst of worldly splendor, and apparent joy, the worm of sorrow gnawed at his heart, His wife sickened, and died. He followed her to the grave, and mourned without hope.—Three of his children fell. Alas for him! he had no hope of a reunion. And when, at last, he was stricken, he laid himself down to die, as the beast dieth, without hope. He furnished a mournful example of one very important fact, that without the hope of a future life, and a firm belief & trust in an all-wise, benignant, and overruling Providence, man is not qualified to pass through this world. In all the circumstances of his being, he feels the need of hope. Tell me, unbeliever, is not your case here described?—You have rejected religion, you have closed your eyes upon the Bible, are you happy? Have you no desires in regard to the future unsatisfied? When your friends depart, do your views give you comfort? Does your soul enjoy peace? If, after all, there is a constant, longing desire unsatisfied, apply to the religion of Jesus for the comfort you need. "Come to the waters;" "buy wine and milk without money, and without price." If you drink of this water, you shall never thirst again. Your joy shall be full. In prosperity and in adversity; in health and in sickness; in life and death, you will cast your cares upon the Lord, and be at peace.—*Trumpet and Magazine*.

**HYGEIAN MEDICINE.**

The undersigned has the sole General Agency for the United States, of that valuable Medicine, known as

**Hyer's Pills, the American Improved****Hygeian Vegetable Medicine.**

The unparalleled success which has attended the use of this Medicine for the period that it has now been before the public, is the surest pledge that can possibly be given of its highly valuable properties. As a remedy for general application, in purifying the Blood, and producing a healthy action through the entire range of the System, it probably stands unrivalled. The Pills have been found eminently useful in the following, among other Complaints, viz. Quinzy, Dyspepsy, Headache, Cough, Catarrh, Colic, Cholera, Bilious Colic, Gravel, Piles, Jaundice, Consumption, the various classes of Fevers, Fever and Ague, Scrofula, Syphilis, Palpitation of the Heart, Rheumatism, &c. &c. The use of a single Dollar Package will in most cases convince a patient of their beneficial properties. Indeed a fair trial of them, in accordance with the directions accompanying each package, is the only recommendation they need.

From a personal trial of the Medicine, its general use in his family for two years, and observations of its beneficial effects in others, through his circle of acquaintance, the undersigned can recommend it to the public with the most perfect confidence. By this he does not mean to be understood that it will restore the dead to life, but that he knows it, from actual experience and observation, to be a valuable combination of curative properties.

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P. PRICE.

**Rayner's Lectures.**

Just received and for sale at this office, Rayner's Lectures, comprising nine lectures on the Parable of the Rich Man and Lazarus, (noticed a few weeks since in the Messenger,) price 50 cents.

P. PRICE, PRINTER.

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